AN

ALARUM

Sounded in the Borders of

Spiritual EGYPT,

WHICH

Shall be heard in *Babylon*, and astonish the Inhabitants of the defiled and polluted Habitations of the Earth.

AND

The Power of the Prince of *Darkness* called into Question, and he himself examin'd by the Truth, how he came to Reign over Mankind; and how long his time shall be, till he come to be cast out of his *Dominion*, and the Nations deliver'd from under his Tyranny to serve God in *Spirit* and *in Truth*, as Christ the Prince of Peace has order'd them.

Also the Number of him whom the World has wondr'd after, found out, and demonstrated to be near at an End; and withal, that it is no ways unlawful, nor in vain, both to hope, and expect, *the utter Desolation and Destruction of Sin in this Life*, and the setting up of perfect Righteousness in the Souls of Men, where Sin has too long Reign'd.

Written in a Testimony to the Truth, and against the false Position of the Devil and his Servants: By a Servant of GOD,

Stephen Crisp.

Mat. 15. 12, 13, 14. *Then came his Disciples, and said unto him, Knowest thou that the* Pharisees *were offended after they heard this Saying,— But he said, Let them alone, they be blind Leaders of the Blind*, &c.

1 John 3. 8. *He that commits Sin is of the Devil*, &c.

The Second Edition.

Printed for *T. Norcbott* in *George*-Yard, 1691.

SION COLLEGE
LIBRARY.

TO THE READER.

Courteous Reader,

THIS *ſmall Treatiſe does not appear with the Approbation of the Learned Doctors of this our Age; neither do I believe it will be received in the Academies, or Univerſities, and among the* Rabbies, *whether they be* Papiſts *or* Proteſtants; *and conſidering the Subject, it is not like that it ſhould get ſuch* Patrons. *And therefore muſt I ſingly recommend it to the Witneſs of God, in thy own Conſcience, whoever thou art; by which Witneſs thou knoweſt, that as long as the Devil reigns in thee, it is not as it ought to be: And if thou be at all deſirous, that it ſhould or might be as it ought, it will be no ways offenſive unto thee to hear of the overthrow of him, that has brought out of order; and withal, of the appearance of him, who is the*

Restorer of Israel, *and the right Heir of the* Gentiles.

And this one thing I do desire of thee, of what Profession, Religion, or Judgment thou maist be, to wit, That thou layest by thy own Interest of the Controversie (for a little time) and read without prejudice or partiality, and be not offended, that another is not of thy Judgment; but consider, that thou in thy own particular, art in one and the same Transgression, in the matter aforesaid; seeing the greatest part of Mankind is not of thy Judgment; and they have as much power to judge thee, that thou art wrong, as thou hast to judge me, that I am wrong. Therefore read in coolness, and consider what thou read'st, as knowing that it is God that must give an understanding. And whereas the Subject or Matter of the Treatise does comprehend much, and many things are but hinted at, therefore look up to the Lord, who can enlarge thy Understanding in it, as it pleaseth him.

And as concerning the Priests, who are so busie to make Complaints against Sectarians, Hereticks, and Heretical Books, desiring the Magistrates they would abuse

their

their Power, to defend them and their Doctrine by Persecution. *They would do better, to employ their time in the answering of these Positions. And whereas they are called Spiritual, let them fight with spiritual Weapons (if they have them) and bring forth something in defence of their old Master, and his Kingdom and Power, now in a time of need, when it is near come to an end.*

And whereas the words Government, Dominion, Raign, *and* Kingdom *often us'd, by which some of perverse Minds may conclude, That I intend thereby the Overthrow, or Changing, or Subverting of outward Government. To prevent such a* Momus, *I do declare in the sight of God, and before all Men, That I have no such Thought or Intention; perfectly declaring my Judgment,* viz. *That a Christian ought to live peaceably and quietly under all sorts of Governments, which the Lord permits to be, or is pleased to set up: And I do believe, That the Ruling or Government of an Emperor, King, Prince, or State in it self, is not Repugnant to, but Consistant with the Government of Christ,*

Reſtorer of Iſrael, *and the right Heir* [illegible] *the* Gentiles.

NOTE

This volume
tight binding an
effort has been
duce the centres
result in

acade
microforms

their Power, to defend them and their Do-

ne has a very
and while every
n made to repro-
es. force would
n damage

demic
rms

ngeant with the Government of Christ,

Restorer of Israel, *and the right Heir of the* Gentiles.

And this one thing I do desire of thee, of what Profession, Religion, or Judgment thou maist be, to wit, That thou layest by thy own Interest of the Controversie (for a little time) and read without prejudice or partiality, and be not offended, that another is not of thy Judgment; but consider, that thou in thy own particular, art in one and the same Transgression, in the matter aforesaid; seeing the greatest part of Mankind is not of thy Judgment; and they have as much power to judge thee, that thou art wrong, as thou hast to judge me, that I am wrong. Therefore read in coolness, and consider what thou read'st, as knowing that it is God that must give an understanding. And whereas the Subject or Matter of the Treatise does comprehend much, and many things are but hinted at, therefore look up to the Lord, who can enlarge thy Understanding in it, as it pleaseth him.

And as concerning the Priests, who are so busie to make Complaints against Sectarians, Hereticks, and Heretical Books, desiring the Magistrates they would abuse

their

their Power, to defend them and their Doctrine by Persecution. *They would do better, to employ their time in the answering of these Positions. And whereas they are called Spiritual, let them fight with spiritual Weapons (if they have them) and bring forth something in defence of their old Master, and his Kingdom and Power, now in a time of need, when it is near come to an end.*

And whereas the words Government, Dominion, Raign, *and* Kingdom *often us'd, by which some of perverse Minds may conclude, That I intend thereby the Overthrow, or Changing, or Subverting of outward Government. To prevent such a* Momus, *I do declare in the sight of God, and before all Men, That I have no such Thought or Intention; perfectly declaring my Judgment,* viz. *That a Christian ought to live peaceably and quietly under all sorts of Governments, which the Lord permits to be, or is pleased to set up: And I do believe, That the Ruling or Government of an Emperor, King, Prince, or State in it self, is not Repugnant to, but Consistant with the Government of Christ,*

whose Kingdom is spiritual, and the more he reigns in the Hearts of People, the easier will it be for the Rulers of this World to fulfill their Office, and if the Devil were wholly dis-thron'd; yet notwithstanding, they might still Rule, decreeing Justice, according to the Words of Him, who said, By me Kings Reign, and the Princes decree Justice; by me Princes rule, and the Nobles, even all the Judges of the Earth, *Prov.* 8. 15, 16. *And then they would be under him, who is their King and Lord; and the People would live a pleasant, godly, and peaceable life, under their respective Kings and Lords.*

And seeing these things are promised, and that he is faithful that hath promised them, Why should we not then hope for, and expect the fulfilling thereof? And so, Courteous Reader, *having given thee this short Caution and Instruction, I leave thee to read the following Discourse, and remain a Friend to thee and all Men.*

S. C.

An

AN ALARUM

Sounded in the Borders of

Spiritual EGYPT,

Which ſhall be heard in *Babylon*, and Aſtoniſh the Inhabitants of the Defiled and Polluted Habitation of the EARTH, *&c.*

MAny are the Devices of Satan, and great is the Subtilty which he furniſheth his Children and Servants withal, by which he ſeeks to uphold his Kingdom, pleading now a right to that which he got by ſubtilty; and has taught his whole Family, That it is impoſſible for any to be freed from under his Service, even as if all men, that are created of God, were created to the ſervice of the Devil: And

altho' he can make no man, yet that he is able, after they are made, to keep them in his ſervice; yea, altho' their Maker does call for them to ſerve him: And ſo by this ſuppos'd neceſſity (which is a Doctrine well-pleaſing to the fleſh) he keeps Nations, Kindreds, Tongues and People in Bondage to his will; and not only ſo, but he has ſo bewitched and beſotted his whole *Synagogue*, and every ſort in it, that they cannot endure to hear that they ſhould be made free; and all that comes to declare Liberty to theſe Captives, and an opening of the door of this Priſon-houſe (*the dark-houſe*) unto thoſe that are ſhut up within it; they cry out againſt ſuch, away with them from the Earth, let them be Crucified, Stoned, Hanged, Burned, Impriſoned and Baniſhed; or at leaſt, derided and mocked at, and all manner of evil be ſpoken of them: And what have they done? They have preached againſt ſin, that it muſt come to an end, and have preached that that which is perfect is to be found in this life, by which men might come to the acceptable Year of the Lord, unto whom there is nothing acceptable which is imperfect.

Certainly, there is no manner of Slaves, ſo well contented with their Bondage, as the Devil's are; and therefore it is worth the conſidering, what right he has to Reign

over

over Mankind, and what Work it is, he gives his Servants to do, that is ſo well pleaſing unto them, that they cannot endure to hear of being ſet at liberty, as long as they have a day to live: As for my part, I have conſidered, what right the Devil can claim to the Government, which he has among the Children of Men, Reigning over Kings and Princes, Prieſts and People, from one Sect to another, ſetting them all to work in blind Zeal one againſt another; yet all agreeing in this one Queſtion (to wit) Is there any Man or Woman upon the Earth, that is free from under the Reign of the Devil, that he can live without ſin? Or is it poſſible for any to be ſo? The general Anſwer is, *No*; we are all, and muſt be all his Servants all the days of our lives. But ſome might ſay, ſeeing you are all Fellow-Servants, and that both you, and your work do belong to one Maſter; Why then are you diſagreeing with one another about the work? But Oh! my ſoul longeth that ſome might be awakened, once to conſider, and to bethink themſelves, how they came to this ſtate and condition, and by what Right and Authority, their Maſter keeps them in this Bondage, and whether it is not both lawful and poſſible, to come from under it?

And in the first place it is to be co
dered, that this Spirit, which is called
Devil and Satan, had no dominion o
Man in the beginning; for God gave M
power over all Beasts, Fishes, Fowls,
over every creeping thing, that he sho
Rule over them; and in that time the
vil, that old creeping Serpent, was
under, and could not speak, nor comm
as with Authority, and he being bu
subject himself, he sought to have do
nion; having lost the glory of the e
lasting Kingdom, and so he came to
Woman, which was made and brought fo
in a time of sleep and perswaded
(Mark, not commanded) and his pers
sion was, that she should break the C
mand of God, under pretence that she sho
be profited thereby: So here was bu
sneaking underly spirit, coming to the W
man in a deceitful feigned manner, wi
Lye in his mouth, to see if he could
ceive her, and lead her to be disobed
to her God and Maker: Who could
have thought, that this spirit, that was
ject to all sorts of misery, should
Reigned and Ruled over so many Mil
of Thousands of Men, both high and
young and old? Well, the Woman he
ned after a Lye, and broke the Comm
of God, and went to try whether this

had found out a way to make her ter or not; and not only so, but went the Man, and gave him also, and he did : Mark, this Devil, the old Serpent, he not go to the Man, that was a work high for him; but there comes his mpanion (which was given of God) ch was of his Flesh and Bones to tempt ; he did not hearken to the Devil, to his deceived Wife, and he did eat, their Eyes were opened, and they were m'd, and hid themselves: Here were two first subjects which the Devil had is Kingdom, he having before this time dominion among the Creatures which had made.

Now it is to be observed, that there are four ways to come into Dominion, to , *by Descent*, *by Election*, *by Conquest*, *by Treason*.

Now which of these it is, by which the il got his entrance, is easy to be con- led: All that are wise will say, That it by *Treason* and *Falshood*, and that Man reby came to be deprived of that Do- ion and Rule which he had before, and boldness was taken from him, and he s ashamed: So now see for whom you pleading, all you that are so zealously ading for the Devils Kingdom, (*viz.*) for old *Traytor*, that came into his Govern-

ment

altho' he can make no man, yet that he [illegible]

NOTE

This volume
tight binding a
effort has been
duce the centre
result in

acad
microfor

e[illegible] Mankind, and what Work it is, he

me has a very
and while every
en made to repro-
res. force would
in damage

ademic
forms

altho' he can make no man, yet that he is a-
ble, after they are made, to keep them in
his ſervice; yea, altho' their Maker does
call for them to ſerve him: And ſo by
this ſuppos'd neceſſity (which is a Do-
ctrine well-pleaſing to the fleſh) he keeps
Nations, Kindreds, Tongues and Peoples
in Bondage to his will; and not only ſo,
but he has ſo bewitched and beſotted his
whole *Synagogue*, and every ſort in it, that
they cannot endure to hear that they ſhould
be made free; and all that comes to de-
clare Liberty to theſe Captives, and an open-
ing of the door of this Priſon-houſe (the
darkneſs) unto thoſe that are ſhut up within
it; they cry out againſt ſuch, away with
them from the Earth, let them be Crucified,
Stoned, Hanged, Burned, Impriſoned and
Baniſhed; or at leaſt, derided and mock-
ed at, and all manner of evil be ſpoken
of them: And what have they done? They
have preached againſt ſin, that it muſt come
to an end, and have preached that that which
is perfect is to be found in this life, by which
men might come to the acceptable Year of
the Lord, unto whom there is nothing ac-
ceptable which is imperfect.

Certainly, there is no manner of Slaves,
ſo well contented with their Bondage, as
the Devil's are; and therefore it is worth
the conſidering, what right he has to Reign

over

over Mankind, and what Work it is, he gives his Servants to do, that is so well pleasing unto them, that they cannot endure to hear of being set at liberty, as long as they have a day to live: As for my part, I have considered, what right the Devil can claim to the Government, which he has among the Children of Men, Reigning over Kings and Princes, Priests and People, from one Sect to another, setting them all to work in blind Zeal one against another; yet all agreeing in this one Question (to wit) Is there any Man or Woman upon the Earth, that is free from under the Reign of the Devil, that he can live without sin? Or is it possible for any to be so? The general Answer is, *No*; we are all, and must be all his Servants all the days of our lives. But some might say, seeing you are all Fellow-Servants, and that both you, and your work do belong to one Master; Why then are you disagreeing with one another about the work? But Oh! my soul longeth that some might be awakened, once to consider, and to bethink themselves, how they came to this state and condition, and by what Right and Authority, their Master keeps them in this Bondage, and whether it is not both lawful and possible, to come from under it?

And

And in the firſt place it is to be co
dered, that this Spirit, which is called
Devil and Satan, had no dominion o
Man in the beginning; for God gave M
power over all Beaſts, Fiſhes, Fowls,
over every creeping thing, that he ſho
Rule over them; and in that time the D
vil, that old creeping Serpent, was k
under, and could not ſpeak, nor comm
as with Authority, and he being but
ſubject himſelf, he ſought to have do
nion; having loſt the glory of the e
laſting Kingdom, and ſo he came to
Woman, which was made and brought fo
in a time of ſleep and perſwaded h
(Mark, not commanded) and his perſ
ſion was, that ſhe ſhould break the C
mand of God, under pretence that ſhe ſho
be profited thereby: So here was bu
ſneaking underly ſpirit, coming to the W
man in a deceitful feigned manner, wit
Lye in his mouth, to ſee if he could
ceive her, and lead her to be diſobed
to her God and Maker: Who could t
have thought, that this ſpirit, that was
ject to all ſorts of miſery, ſhould h
Reigned and Ruled over ſo many Mill
of Thouſands of Men, both high and l
young and old? Well, the Woman he
ned after a Lye, and broke the Comm
of God, and went to try whether this

nt had found out a way to make her ruer or not; and not only ſo, but went o the Man, and gave him alſo, and he did t: Mark, this Devil, the old Serpent, he d not go to the Man, that was a work o high for him; but there comes his mpanion (which was given of God) hich was of his Fleſh and Bones to tempt m; he did not hearken to the Devil, t to his deceived Wife, and he did eat, d their Eyes were opened, and they were am'd, and hid themſelves: Here were e two firſt ſubjects which the Devil had his Kingdom, he having before this time o dominion among the Creatures which od had made.

Now it is to be obſerved, that there are t four ways to come into Dominion, to , *by Deſcent*, *by Election*, *by Conqueſt*, d *by Treaſon*.

Now which of theſe it is, by which the *vil* got his entrance, is eaſy to be con- ded: All that are wiſe will ſay, That it s by *Treaſon* and *Falſhood*, and that Man reby came to be deprived of that Do- inion and Rule which he had before, and s boldneſs was taken from him, and he s aſhamed: So now ſee for whom you e pleading, all you that are ſo zealouſly eading for the Devils Kingdom, (*viz.*) for n old *Traytor*, that came into his Govern-

ment

ment by a Lye, and ſpoil'd our Predece
of their Dominion, Glory and Power ar
by ſin, for which you are now plea
Oh, bluſh and be aſhamed every one of
and let your mouths be ſtopped for eve

But now, ſeeing that it fell out ſo, W
was the determination of the Lord in
matter? Hearken to his Sentence:
*to the Serpent he ſaid, becauſe thou haſt do
thou ſhalt creep upon thy Belly, and art c
above all Cattel; and above all the Beaſ
the Field.* See, he muſt creep upon his
ly, and not ſtand upon his Tip-toes, lift
up his Head above the Nations; he muſt
Duſt, and the other Beaſts muſt eat
Graſs of the Field; but he *Duſt* all the d
of his Life, and not the Fat of the La
and to have the tenth part of the Fr
of the Earth beſtowed on his mea
Servants, having alſo the other nine p
of it beſtowed and ordered to his W
and ſo ſhall it be with thee as long as t
liveſt; that is not to ſay, that he
live for ever, and to have duſt to eat,
a Belly to creep upon; But at laſt G
has determined, that his Head ſhould
bruiſed, *there is his end.* Oh! all ye P
ders for Sin, behold your Prince, and h
his Sentence and be aſhamed, and ſtop y
Mouths for ever.

And now, when he had gotten a little
ominion, let us examin a little, how this
raytor uſed his Rule in the beginning:
s firſt Leſſon was, to teach his new Sub-
ts to hide themſelves from the preſence of
od: That which before was their chie-
t Joy and Crown, was now their grea-
t fear and dread; and ſo they run under
e Trees, hiding themſelves, as their Po-
rity now does at this day; but the Lord
nd them out, and ſpoke to them, and
uſed them to hear that dreadful Sentence;
d not only ſo, but drove them out from
ere Life was to be found, into the Earth,
ere there was nothing to be gotten with-
pain and labour; and whereas they
re before in Dominion, and had nothing
do, but to dreſs the Garden in which the
e was, they muſt now till the Ground,
ich brought forth unto them Bryars and
orns; and in that ſtate Man's Miſery
great, and his Sorrow unſpeakable;
his darkneſs not to be expreſſed; and
loſt his diſcerning of things that dif-
and having an expectation of a Seed,
ich ſhould deſtroy the Serpent, and bruiſe
Head, he was apt to think that Birth to
that Seed (as his Children in the Fall do
this day) ſo that when *Cain* was born,
Mother ſaid, ſhe had gotten a Man
om the Lord: But poor Woman, ſhe knew
not

not the Seed, and how that that seed which is born of the Flesh is a Persecuter, and the Enmity is great in the first birth; so that although he grew up to be an Offerer yet he did not grow up in dominion over the Serpent, nor over the quality of the *Destroyer* in himself; and that sort of Offering was more acceptable to the Devil than to God. And now mark, That Man was a Sinner, and yet religious, his Sin and Religion were consistent, and could have been together at one and the same time in the man, as it is now with the Professors of this Age; who say, they are Sinners, and that their best Works are polluted and defiled with Sin, and that they must remain so while they live; and yet they will seek acceptance with God in these polluted Offerings; notwithstanding they do profess to be pure to whom they offer. Thus was this first Sacrificer blind and darkened, and so are many Thousands after him, and the dominion of the Devil was over him.

First, Deceiving him, by leading him to expect an acceptance, because he Offered though with an evil Heart.

Secondly, To lead him into the evil which had kept him from acceptance.

Thirdly, By making him so wroth and angry (because he was not accepted) against his Brother that did well, and was partaker

of the one ſure Faith of the Elect Seed of God: And the Serpent having thus darkened his Mind, then he durſt come before him with a Lye (though he was a Man, of whom *Eve* thought, that ſhe had gotten him from the Lord) perſwading him, that if that faithful *Abel* was out of the way, that then it would be better with him: ſo he hearkened to the Counſel of this evil Spirit, and ſhed innocent Blood about *Religion*: Here Perſecution got his Entrance into the World, by one that was an Offerer, and an evil doer together; a fit Inſtrument for ſuch a Work. But behold, what became of this Man? The Blood which he had ſhed, and the Earth which had drank it up, cry'd for Vengeance againſt this bloody Offerer, and he fear'd exceedingly, and ſaid, *He could not bear his Puniſhment*; and ſaid, *Every one that finds me will ſlay me*; and to prevent that, he went and built a City in the Land of *Nod*; here was the beginning of Fortifications, which was to defend the Tranſgreſſor; for the *Righteous* have a Tower, namely, the Name of God, and there they are ſafe without ſuch Gates or Walls.

Now let every one conſider how little right this ſpirit had in all theſe things; but he entred by a Lye, and reigned by a Lye, and darkneſs and deceit was his defence for his Government; and how little reaſon there

there is to plead for such a spirit, let [t]
wise in Heart judge.

It would go beyond my present aim a[nd]
purpose, to trace this spirit, who is cal[led]
the *Devil* and *Satan*, the *Dragon* and [the]
Serpent, through all Ages, since the begi[n]
ning, to see with how little Truth, Right[eo]
Equity he came up, to reign among m[en].
The understanding Reader of the *Scriptu[re]*
of Truth, can see it clear enough; and it
a great wonder (and one of the greatest) t[hat]
is in that part of the World called *Christ[en]*
dome, that there are so many men (being m[en]
of knowledge in other matters, and such
set up the Scriptures, so much as they se[e]
to do, calling it the Word of God the R[ule]
of Christians, the Light of the World, t[he]
Guide of Life, *&c.*) that they would
with such a Book in their Hand, plead
for the Devil's Kingdom, and for a neces[sity]
that it must continue as long as there is
Man upon Earth: Whereas the Scripture
substance is nothing else but as a Declara[tion]
on against him and his Government, a[nd]
sheweth, how he ought to be forsaken, o[p]
posed, resisted, and cast out; and with
how that primitive, pure and holy, a[nd]
righteous Law of that Spirit, which is c[all]
led God, and is holy, pure, and blessed f[or]
ever, how that ought to be embraced, re[-]
ceived and exalted in the whole Creati[on]

I ſay, this is a very great wonder, of which and of the conſequences thereof, the Chriſtians ſo called have cauſe to be aſhamed; yea, are a Reproach to the whole World; and it is high time that ſome do ariſe for God; and the Call is gone forth, Who is on the Lord's part? *Exod.* 32. 26. The Devil has an innumerable Hoſt to plead for *Sin*, ſome with Arguments, and ſome with cruel Weapons; But who is on the Lord's part, that can ſay, the Lord reigns in Righteouſneſs, and in Truth he judges the Earth? Oh! all ye carnal Profeſſors of God and Chriſt, in words, but in works deny him, and ſays, that Sin muſt ſtand, and remain as long as you live. Be it known unto you, in the Name of the God of Heaven, that where Sin remains, there the Devil is Prince and Ruler: And if that muſt remain as long as you live, the Devil deſires it no longer; for he that will be his ſervant in this Life, muſt be his Companion in the World to come. But hear ye the Word of the Lord, thou great Hoſt and mighty Army of the Devil, Beaſt, Serpent, and the old Deceiver, who plead, that his Government ſhall ſtand as long as there is a man to live upon Earth. The Controverſie of the Lord God Almighty is proclaimed, and begun againſt you all, and your Prince; yea, the Arm of the everlaſting God is ſtretched out againſt you, and

henceforth ye ſhall not be proſperous; but the Dominion of your Prince ſhall be leſſened, and both his and your Power ſhall be weakened, and your Weapons, both of *Deceit* and *Cruelty*, ſhall be broken, and come to nought: The Inheritance of the Wicked ſhall be laid waſte, and the deſign which hath been carried on ſo long, ſhall be fruſtrated; Deceit and Falſhood ſhall fall before the Truth, and Darkneſs ſhall flee before the Light, and your fortified City ſhall fail you, and the Land of *Nod* will not be a hiding place for you: For the Arm of the mighty God of *Jacob* ſhall ſcatter you as a Reproach, and make you aſham'd of your Work and of your Prince.

Now, to touch a tittle at your Arguments, which the Servants of this Spirit make uſe of, for to hold up his Kingdom; of which they ſay, It is impoſſible that it ſhould be brought down; even as if God had given up all Mankind (which is the beſt of his Creation) unto the Devil; and that he ſhould keep none of them for himſelf to ſerve him, till they have fulfilled the Devil's Work to the full, and can ſerve him no longer: Certainly the *Heathens*, *Moors*, and *Indians* have a better Doctrine than theſe in the ground, though darkneſs is over their Underſtandings, as concerning God and Heaven, and ſuch things, yet many of them

do not judge that there is such a necessity to do Evil as long as they live; but abstain from that which they know to be evil, and they that do so, are esteemed to have their pleasure and delight in the *Elizium Fields*, after they are dead. *Lucillius* said, Know ye not what grievous Punishments and Torments the wicked and evil men are to suffer after this Life; or in what great Happiness the good men shall live? The Heathen *Epicarmus* said, If thou art godly in thy mind, thou shalt (being dead) not suffer evil: And many such sayings are among them: But these fallen Christians, who plead a necessity to serve this Spirit, whom they call the Devil, whose place they will confess is in Hell, and in the everlasting Fire; yet they notwithstanding, without doing good, expect to enjoy their *Elizium*, to wit, a Heaven where God and the holy Angels dwell for ever.

Now let us examine a little what reason there is for this great mistake.

First, They say, *That Sin is rooted and planted in the Nature of Man; yea, so that a Man must cease to be a Man, before he can come to cease from being a sinner.*

Answer. That Man in his natural state is so united with Sin, as that he thereby is se-

parated from God, I do not deny; and alſo that there is a natural Inclination in Man, to commit Sin, is alſo true; to wit, as long as they remain in their natural ſtate and condition. And if theſe Champions for the Devil's Kingdom had blotted out (out of that which they call their Rule) all thoſe pretious ſayings, that make mention of a ſtate of *Grace*, of being under *Grace*, of being *Changed* or *Tranſlated*, of being *Redeemed* and made *Free*, of being *waſhed, cleanſed, ſanctified perfectly in ſoul, body and ſpirit*; and many more ſuch places; then they had had a *Plea* for their *Prince*. But ſeeing there is ſuch a large Teſtimony of the Mercy and Goodneſs of God, and of his Power aad All-ſufficiency to redeem and ſave, therefore it is worthy to be pleaded, before we allow the Devil ſuch an unlimited Power in and among, yea, over all the Sons and Daughters of Men. And therefore, as concerning the firſt part of this Objection, to wit, That Sin is rooted in the Nature of Man; How came it to be rooted there? Whoſe work was it to make it ſo? Was it the work of God? Or hath he ordered it, that it ſhould be ſo? If ſo, Why is any Man or Woman puniſhed or condemned for its being ſo, ſeeing it could not be otherwiſe? But none elſe but ſuch as are wholly blind from a true ſence of

God

God will dare to ſay ſo: For then the manifold calling of Sinners unto Repentance, to *waſh* them, to *cleanſe* them, to put away the *Evil from them*, *to ceaſe to do Evil*, &c. muſt all be againſt his will and ordering, and ſo conſequently but a mockery; but God forbid that any man ſhould ſay or think ſo. Well, if it was not by the ordering or appointment of God, but that God has made Man righteous in his Nature, Will and Affections; yea, in the Image of God he created him; Then it muſt needs be another that has wrought this great work, to plant Sin in his Nature; and when it is examined, it will appear, that it is the work of a curſed Outcaſt, an unclean, lying, treacherous Spirit, who was rejected of God, and had no place in the whole Creation, but by framing a Lye, he brought a poor woman from her Integrity and Obedience; and ſo from that came a great alteration to be in her, and a Ground or Foundation was laid for the *Devil* to build upon; and from that time he has alwaies had a Rule in the Hearts of the Children of Diſobedience: But now that this Rule and Government ſhould not only be Univerſal, but alſo irreſiſtable and unalterable; yea, though God Almighty ſtretch forth his Power, to redeem any out of this Kingdom, to bring them into the Kingdom

of his dear Son; yet they ſay, it is impoſſible for him, till he dies. It is as much as to ſay, If God will have any man to ſerve him perfectly, he muſt firſt kill him, and then he ſhall have him to his Service in another World: Oh horrible Ignorance of the Power of God, and of the end for which Chriſt came into the World! namely, to deſtroy the Devil and his Works. Now, when his work is deſtroyed, which has a tendency to corrupt Man's Nature; then the nature of Men and Women come to be again holy, clean, and pure, and Man comes to be reſtored to his firſt Image, and the Glory of the firſt Body is again known, of which all the Bond-ſlaves of the Devil are ignorant; and this Power to reſtore the nature of Man again, is the Lord's alone, it was the Devil that corrupted it, and it is God that ſanctifies it again, and delivers it by the Spirit of Judgment and of Burning, which the Hypocrites cannot bear.

Now, the manner how the nature of Man came to be corrupted, you have heard that it was by Man's joyning with that ſpirit, that was fallen and caſt out from God, and had only a power in the Darkneſs, and could not reign over any thing, but over that which he could draw from the Glory of God into the Darkneſs: And God, who dwells in the Light, being moved with infi-

nite

nite Compassion, sent his Eternal Son, that was with him before the world was, that he should be made partaker of the same nature in which Man was created, that by the vertue of the Eternal Power he might restore him unto God, and might minister unto the Spirits of all such, to whom this darkness and corrupted state was as a Prison-house: And this Jesus received not the nature of Angels, that was not his work, but he received the Seed of *Abraham*, which was in Captivity, that he might redeem it from Captivity through death, suffering under the weight of that which oppressed the Creature, and caused it to groan after Redemption; so that although it could not deliver it self, yet it might come to be delivered through Faith in him who is mighty to save; And this Jesus, which was of the Seed of *Abraham* after the Flesh, purifieth the Nature of all those that join with him; for the work of the Devil is, to bring in Corruption, and the work of Christ is, to destroy it, and instead thereof, to bring in everlasting Righteousness. Now, where Sin is remaining in the Nature, there the Covenant with Hell and Death is not broken, neither are such in Covenant with God, but are yet under the Power of the Prince of the Air, whatever they may profess: And the death of Christ is yet of no

value unto them, becauſe they are yet in their Sin and corrupted Nature, unchanged, untranſlated: So that thoſe that hold this Plea for the Devil, That *becauſe he once got a place in the nature of man, and has corrupted it; that therefore Sin muſt remain ſo long as the Life or Nature remains*; ſuch are ſtrangers to the work of God, and to his Power, by which he worketh, and alſo to Chriſt Jeſus, through whom he works; and they have more Faith in the Power of the Devil, than in the Power of Chriſt, believing that the Devil is more able to keep the Creature, and to hold faſt that, which by deceit and treachery he has gotten in it; then God (who made the Creature good in his nature) is able to reſtore it to his firſt purity, that the Creature might come to ſerve him in Righteouſneſs and Holineſs: And ſuch as ſo believe, are no true Chriſtians, nor true Believers: But are ſtanding in the corrupt nature, that has unity with the Devil, and plead his Cauſe, who is willing, that his corrupt Birth ſhould live in Man, as long as he lives in the world; for he knows, that ſo long no acceptable ſacrifice can be offered up to God; for you cannot bring forth a clean Sacrifice out of an unclean Veſſel; and as long as Nature is defiled, the works will be unclean that are wrought in that nature.

Secondly, The second pleading is, *That never any Man was freed from Sin, ever since Sin first entred into the World; and that therefore it is Presumption to expect such a thing in this Life.*

Answ. If this Position were true, that there was never any Man freed from sin; yet it would be presumption to say, that God should not be able to do that which he never did; and it is also presumption to conclude, that never any Man was freed; but if this Position be false, then not only the consequence is false, to wit, that none can be freed, but also the Argument it self is proved to be a Lye, and so is swept away, & a door is opened unto all, that has more love to Righteousness, than to Sin, both to hope and to expect, that the same work should again be wrought in and for them, without presumption. Now, that all men are sinners by nature, is evident; and that some were changed out of that natural State, is as evident; so that the Question is only, Whether those that are translated out of that sinful nature, remain sinful, yea or nay? Which if it be so, what advantage have they beyond others, if they after they are translated, must remain unfreed? But I answer with the words of the Apostle, 1 *Pet.* 4. 1. *He that hath suffered in the flesh, hath ceased from Sin.* And here he spoke of such that were yet

in

in the Body, but had ſuffered with, a
were made partakers of the Sufferings a
Death of Chriſt, which was to ſin; throu
which every one muſt paſs, before they c
come to the Reſurrection, that is in Chri
by which (ſaid *Peter*) *They obtained t*
anſwer of a good Conſcience in the ſight
God, which he calls the *Baptiſm that Save*
Now, ſome having been partakers of th
Death, Baptiſm, and Reſurrection of Chri
by which they came to ceaſe from ſin, a
to have an anſwer of a good Conſcienc
without offence both to God and Ma
(which none that ſins can have) then m
there ſome lawfully expect to come to t
enjoyment of the ſame ſtate of freedo
and clearneſs, as well now, as formerly wit
out preſumption.

Secondly, I anſwer with the words of t
Apoſtle *John*, 1 Joh. 3. 9. *He that is bo*
of God ſinneth not, becauſe his ſeed abid
in him, and he cannot ſin, for he is born
God. Now whereas there have been ſom
that were born of God, and have been h
Children, and that they that were ſo, had
vercome the wicked one, ſo that he cou
not touch them, but they had kept the
Garments white and unſpotted, and th
ſome have been freed from the Law of
and death; and that ſome have walked u
blamable, and without ſpot, and had p
o

the old Man with his Deeds, and had
wn the new Birth, and could by the
y Spirit call God, Father, which things
all manifeſt in the Scriptures of Truth,
ch no can deny, but thoſe that will deny
Scripture; Why then ſhould any man
ſtion, that the ſame Works of Redempti-
ould not now again be brought to paſs?
therefore it is lawful to expect it
out preſumption. This Argument be-
confuted by experience of the Saints.
Thirdly, The Faith of God's Elect is but
in all Ages; and that Faith has pu-
the Hearts of many in former Ages,
has taught them to walk with
; as for Inſtance, *Enoch* walk- *Gen.* 5.
ith God ſeveral Hundreds of 21.
rs; and it would be a hor-
thing to ſay, that he walked with
when he walked in ſin; as if God
ed in a ſinful way; for the Prophet
the Bloody-man, nor the worker of
ity dwells nor walks not with the Lord.
Enoch dwelled and walked with the
, and did not Iniquity; for if he had,
ould not have obtained a Teſtimony,
he pleaſed the Lord; for ſinners and
doors do not pleaſe him. By
Noah walked with God, 2*Pet.*2.5.
was a Preacher of Righte-
ſs in the old World; alſo *Lot* in
Sodom;

Sodom; which they could not have
if they had been ſinners, except they
been ſuch Preachers, as the Preachers a
day; but they were owned of God,
they were mocked of men; and it is
of them, that they did inherit Right
neſs which they preached: And of
is ſaid, that his Soul as well as his
ctrine was Righteous: And by the
Faith, *Job* was kept in the fear of G
the Land of *Uzz*; for that taught
to eſchew evil, by which he obtain
Teſtimony of God, that he
Job 1. perfect and upright, whi
22. ſinner is; and if he had not
free from ſin, it would
been falſe to ſay of him, that he eſch
the evil, and was perfect; and tho'
Tryals were many, yet he ſinned not
his Lips, neither did he charge God fo
ly; and in the end of all his Tryals,
cleared him of having ſinned, witne
that he had found him faithful, and
ceived a Sacrifice from his Hand for
zealous Profeſſors, that had charged
with ſin, whom God had cleared:
the ſame Faith cauſed *Abraham* and S
to be partakers of the Promiſe; and
ham was a Friend of God, of which C
ſaid, That none could be, but by fulfi
his Will; and thoſe that do ſo, are
ſinc

ers: And by this Faith, *Moſes* chuſed
er to ſuffer Affliction with
People of God, than to en- *Heb.* 11.
the pleaſures of ſin. So mark, 25.
left ſin and the pleaſures of
and then he muſt be without ſin, by
ch he obtained a Teſtimony, that he
a Servant of God, which ſinners are
By Faith, *David*'s Heart was made
r the Mind of God, and that is not ſin-
but free from it, for in him is no
tneſs at all. By the ſame Faith, the
phets were choſen Veſſels of God, and
e upheld in their Teſtimony for God,
were upheld in their Teſtimony for
l, till they came to obtain that Teſti-
y, that they were the Men and Ser-
s of God, which they could not have
, and withal Servants unto ſin; and
Scripture beareth Record of
hariah and *Elizabeth* his Wife, *Luk.* 1. 2.
they were both Righteous
re God, not by an imagined Righ-
ſneſs; but in regard to their Conver-
on, walking in all the Commands and
utes of the Lord unblamable; but if
had been under the power of ſin, and
freed from it; they had been neither un-
nable nor righteous, but muſt at leaſt have
ſgreſſed ſome of the commands of the
d, or elſe they could not be ſin-
ners.

ners. Also *Nathaniel*, in whom
was no guile, which could
Joh. 1.48. have been, if he had been
der the power of sin; and
more might I write upon this subject, to
how that many by this one Faith in all
have been delivered from sin, and be
the Children and Servants of God;
therefore, those that are pratakers of
Faith in this age, may hope and ex
that the same work may be wrough
them; and this is no presumption.
if these Sin-pleaders should say, that
is none partaker of this Faith now a
day, and therefore cannot be made
from sin, they will exclude themselves, w
they will hardly do, because they w
fain have a name of being Believers,
they deny the Works of the True F
in themselves.

Further, let us consider what these sin
pleaders for sin have to fortify themse
withal; they say, *they have the Scriptu
plead withal for sin*, which certainly
never the intention of the Holy Spirit
which it was given forth. But (say th
It is written in 1 *Kings* 8. 46. *For
is no Man that sinneth not. Answ.* Th
very true, neither do I plead, that
man is free from sin all the days of
life (except Christ) but have confes

y are all ſinners by nature, until they changed; and beſides, there it is but ken of a People that were under the , of which the Apoſtle ſays, that it e nothing perfect; but, ſaid he, the ging in of a better Hope did; but the did not purify the comers thereunto, rding to the Conſcience; but when Offerers had offered, there remained idence of ſin in the Conſcience; but is that to the Chriſtians, who are e to know a better Hope, and the Blood purifieth the Conſcience, for that ſame tle that ſaid, the *Law* made no man ect (under which Law *Solomon* was, ſo that People, concerning whom it ſaid, there is none that lives and ſin-not) notwithſtanding the ſame Apoſtle that it was the bringing in of a bet-Hope, that did it: And what are Fighters for Sin, and Sin-pleaders me ſo zealous, that they will rather the better Hope, than to ceaſe from If not, then there is a poſſibility to ade perfect by the Blood of Chriſt, the Blood of Bulls and Goats could do.

other Objection is brought forth; is, *That the Apoſtle* Paul *ſaid, that d in him, and that the good that he would*

would do, he did not; and the evil that he would not do, that he did.

Answ. That *Paul* knew the passing thro ſuch a State, is without queſtion, and not denied; but this does not pr at all, that he never knew no better St or that he never came to perfection; in that place he makes mention of th States: *Firſt*, How it was with him, w he lived without the *Law* of God in his libe to fight againſt the Truth; and he thou he might do many things againſt the N of Jeſus. *Secondly*, He declares of his c vincement, and how it was with him t when he knew he ſhould not do no mor gainſt the Truth, and yet, not being wh changed he did things which he knew ought not, by reaſon of ſin living and d ling in him; and that State he did call Happy or Bleſſed (as theſe blind P feſſors do at this day, that takes u reſt in this State, and ſay, they can n be redeemed out of it (for he ſpeaking of ſuch a Condition, crys out for D verance) calling it a miſerable Condit which plainly ſheweth, that his Eye upon a further and better State, unto wh he alſo beareth Witneſs; ſaying, he made free by the Law of the Spirit Life, both of the Law of Sin and of De

which time he was yet in the Body.

Now, what reaſon have theſe Pleaders for to believe, that *Paul* was in all theſe three ates at once? And if not, why not in the ſt? being the other two are but foregoing tes, leading to the third, eſpecially conſi-ring the many other Teſtimonies which he ves of his being perfect, and of thoſe that his Miniſtry were brought to perfection, ing, concerning himſelf, *Timothy* and *vanus*; *We can do nothing againſt the truth.* d in another place he teſtifies, *That he has ght a good fight, kept the Faith, and finiſhed courſe.* Now, if it was finiſhed, then there s no more to run; and if the Fight was ght, then the Enemies were no more ve, as they were, when ſin lived and elled in him. Again he ſays in another ce; *We preach Wiſdom among them that Perfect:* That is, after the explication d ſence of theſe Sin-pleaders; we preach iſdom among none, except among thoſe t are already departed out of this world, d gone to Heaven. And again, *As many ou as are perfect, be ſo minded:* That is to after their explication; let none be s minded, before they be dead. Again laſt, *Dear Brethren be petfect, and of one d*, &c. But this, they ſay, cannot be his Life. And again he ſays to the *He-s, You are come to the ſpirits of juſt Men*

made perfect, and to God the righteous Judge o all, &c. But where were these *Hebrews* were they yet alive, or were they dead if dead, How came his Epistle to meet them But a wilful Blindness is come over man of these Servants and Ministers of Dark ness, and they have rebellious Hearts again the Light, that discovers their Sin, and woul lead them out of it.

But because they have more love to Si than to the Light; therefore they seek t cover themselves so much: But the day come that has discovered them, and the deceitful Coverings will not longer cove them.

Another Pleading is of that which is spo ken by the Apostle *John*, 1 *Joh.* 1. 8. *If we we have no sin, we deceive our selves, and t Truth is not in us.*

Out of which words every miserabl and pittiful Souldier of this great Prince Darkness thinks, he may Arm himself su ficiently to fight against that which wou deliver them, and make them free: B if this Scripture were seen and read wi that Spirit by which, and in which it w written; then it would appear, that th *John* was not such a great Friend to S and the Devil (who is a Father of Lyes) th

they would have him to be ; for in the same Chapter he had shewed before into what state they must come, before they can come to have fellowship with God, *viz.* To walk in the Light as Christ was in the Light: And those that said, They had fellowship with God and Christ, (as the Priests and Professors do at this day) and did not come to attain unto that state, to walk in the Light, but instead thereof, walked in Darkness ; such, said he, were Lyars and did not the Truth.

Now he said, His Fellowship was with the Father, and with the Son ; which could not be, if he had walked in darkness, or was a Sinner, or that he had not walked in the Light, as Christ was in the Light, for then he would have made himself a Lyar, if he had been a Sinner, when he said, That he had Fellowship with God and Christ.

And therefore it ought to be well observed, that *John* speaks there of a sort of men that were not yet brought to confess their sins, and if such came to that Conceit and Pride, as to say, they had no sins to confess, and so exalted themselves above the Witness of God that reproved them, then such deceived themselves. But if these that are so sinful come to own that which brings them to a Confession of their

Sins, then God is faithful to forgive suc
their Sins, and to cleanse them from
Iniquity. Now, when this is done, to wi
when the Creature has confessed his Sin, a
God has forgiven it, and cleansed hi
what must then that man say? Must
then say, that he has his sin still, when
has it not? Must he say, that he is filt
and defiled, when he is cleansed from
that? This would be a Lye; and if
should be cleansed from all sin, he m
certainly be cleansed from Lyes; and
it was his Duty to confess the work of
Devil, when it was standing in him, wh
were his sins, may not he now, being cle
sed, confess God's Work that has clean
him, he being cleansed by him freely? M
he therefore be cried out of for a Dec
ver and Heretick? Who is so blind t
cannot see, that it is as serviceable as ne
ful, and as lawful for a man that has kno
the Power of God to cleanse him, to con
that, and to bear a testimony to that Wo
as it is needful and lawful, when the *Dev*
work is manifested in him, to confess t
and to bear a Testimony against that.

Yet saith *John* to those that were
washed, *If we say that we have not sinned,*
make God a Lyar. It is as much as if he wo
say, That even those that are saved, m
confess to the Power of God, by which

have been judged for ſin; and not to exalt themſelves above it, as if they had never ſinned, ſeeing that the witneſs of God teſtifieth in all, that they have ſinned, and come ſhort of the Glory of God. So that now the underſtanding Reader may ſee, that *John* hath not written here of an Impoſſibility of being delivered from ſin, but abſolutely the contrary; namely, That thoſe that cannot ſay, that they are without Sin, may come, by confeſſing their ſins, to be cleanſed and made free from it; yea, from all that which is unrighteous: Yet ſome will ſay, that the Apoſtle in that place uſeth the word *We*, as if he included himſelf; as if he would ſay at that time, *If I would ſay, that I had no ſin, &c.*

Anſw. This is no proof at all, becauſe the contrary is prov'd before, to wit, That we had fellowſhip with God and Chriſt, which no man could have that walked not in the Light, as he is in the Light, and ſuch may as well, by the ſame manner of ſpeaking, prove *James* to be a Curſer: Whereas he ſaid, *With the Tongue we bleſs God, and with it we curſe men that are made after the Image of God.* And many more ſuch Inſtances might be brought forth of the Lamentations and Complaints of the Prophets, concerning the Houſe of *Iſrael*, which is tranſlated ſo, in that manner of ſpeaking, which does

not prove at all, that the Prophets were guilty of such Sin and Rebellion, of which they complained, *Neh.* 9. 37, *&c.* But how zealous are these Pleaders for sin, to find out words which, they think, do serve for the upholding of the Kingdom of their Master, when there is not one word that properly belongs, or was written to their purpose, except that part of it, which the Devil and his Servants, their Predecessors, has spoken or written, and that indeed may serve them; as I once heard a Priest, that was exhorting of the People to imploy their Time and Ability to gather Knowledge, confirming his Exhortation with the Scripture, (*viz.*) *Gen.* 5. *You shall be as Gods, knowing good and evil.*

And another, a *Mennist Preacher* in *North Holland*, whilst he was warning the People to take heed of being deceived, he exhorteth them to imitate the deaf Adder, *Psal.* 58. 4. *And so to stop their Ears against the voice of the Charmers, that charm never so wisely.* So the one hath his Proof from the *Adders*, and the other from the *Devil.* Such Scripture-places as these, I do confess, that these Pleaders for sin may find to strengthen their Arguments; but that which was written by the motion of the Holy Spirit of God, is a perfect Testimony against them all;

all; againſt their Work, and againſt their Prince.

So having anſwered their chiefeſt Objections, which they draw out of the Scripture; by which they endeavour to prove, *That none can be free from ſin in this Life*, contrary to *Rom.* 6. 22. I make haſte to the third great Argument of theſe Captives, which they lay down againſt their own Freedom.

Thirdly, That is, *That it is the Will of God, to let ſome ſins remain in the beſt of his People, to keep them humble thereby.*

Anſw. If it be the Will of God, that his beſt ſervants ſhould ſin, then his will is done when they ſin. And what reaſon have any men to be humbled and caſt down, becauſe they have done the Will of God? but rather to rejoice and be glad, that the will of God is done, and that their will is conformable to the will of God, that the will of both can be done together: This is a very eaſie way to the Joy of the Lord, if this brings to that ſentence, *Well done good and faithful Servant, &c.* But wo unto thoſe that are given up to believe this Lye.

Again, Let the underſtanding Reader (I mean thoſe that are weary with their ſins, and are willing to be freed) conſider, (for

as concerning the other, they are my Oppo-
sers) How can God properly be called *Al-
mighty?* and, How can the Work of the
Converſion of Souls properly be call'd *His*
if he is neceſſitated to borrow ſomething
from the Devil to keep his Children hum-
ble withal? Certainly we muſt conclude
That if God had a better way to do it
that he would do it in the beſt, and not
in the worſt way, *viz.* By Sin; which is
very contrary to his nature.

But let but theſe Sin-Pleaders ſuppoſe
That if God ſhould ſtretch forth his Powe
ſo far in man, that it ſhould deſtroy all the
Works of the Devil, and caſt out Sin; and
cauſe his Soul to take as great delight and
joy in well-doing, as ever it had in Sin;
and ſhould plant Humility as naturally in the
the Soul, as the Devil has planted Pride in
it.

Now the Queſtion is, *Whether this Power
that works this change, be not as able to keep
the Creature in this Condition, as to bring him
to it, without any help of the Devil or his
Work?* But they will ſay, *To ſuppoſe a thing
that is impoſſible, is either againſt Reaſon or
Preſumption.*

I anſwer, All things are poſſible with God
except to Lye; and as concerning this, it
is not only poſſible, but the contrary is
impoſſible, becauſe God hath ſo often pro-
miſ'd

nis'd it, to make a perfect Work, and to
nish his Work in all them that trust in
im: And for this end is Christ Jesus come,
hat he might destroy the Devil and his works.
nd in the Parable he saith, *When he comes*
at is stronger, he shall bind the strong man,
nd spoil his Goods, and cast him out. This
eems as if Christ, who is the stronger, had
o need of the Devil, or his Goods either,
keep his People humble thereby: But
e Apostle said, That they were kept by
aith through the Power of God, unto Sal-
tion: Except you will say, as the Priests
Scotland say, *Cursed is he that says, Faith is*
thout Sin; *and let all the People say, Amen.*
hen the words of the Apostle must be read
us: You are kept by a Faith, which is
ixed with sin, in the Power of God unto
lvation: But if you will have it so, speak
out, as they have done; but being you
ofess, That Faith is the Gift of God, we
ay well say, It is able to cleanse the Heart,
d to give Victory over the World, and al-
over the Devil and Sin, and then there
no need of sin to keep us humble: For
Humility was a Fruit of sin, it would not
so acceptable unto God as it is; for the
rophet says, *He giveth his Grace to the*
umble, and dwelleth with such that are of a
ntrite and broken heart.

Again,

Again, if a few ſins, yea, though t
be but a Remnant, can keep men humb
then a great deal of ſin muſt needs ma
man more humble: So then let us ple
fully ſin, that we may plentifully be h
ble. But God forbid that ſuch Doctrin
ſuch Teachers ſhould go unreprov'd;
they have exalted the work of the D
beyond the work of God: And it is,
cauſe ſuch Teachers have been countenan
that the People have been led into ſo m
Blindneſs, Ignorance, and hardneſs of He
and that People have wholly loſt the H
and Expectation of a Day of Deliveran
and have taken up a Reſt in a ſinful
ſlaviſh ſtate.

And now, if any come to preach the G
ſpel, which brings Deliverance and Freed
to the Soul, their Souls being in a Reſt
ready (though a falſe polluted Reſt) ſ
are look'd upon as Diſturbers of their Re
and breakers of their Peace, and ſuch-li
even as it was with the Prophet *Mi*
when he cried out, (*Mic.* 2. 10.) *Ariſe*
and depart, for this is not your Reſt, becauſe
is polluted; it ſhall deſtroy you, even with
ſore deſtruction.

But bleſſed be the Lord God of Hea
and Earth for ever, for he hath brou
forth his Day of Salvation, which ma
have long'd after, and are longing, and

travel, that they might come to know it, whom a ſinful ſtate is no Reſting-place, is unto them as a ſtrange Land, in which y cannot ſing the Songs of *Sion*, but ſtill e *Jeruſalem* in their remembrance, which free-born from above, longing after the y of Gathering, that the Lamb (and not changeable Prieſts and Teachers) may their Light and Leader: Unto ſuch I ſay teſtifie in the Name of the God of Hea-, Lift up your Heads, for the day of r Redemption draweth nigh, and Deli-rance ſhall come out of *Sion*, the City of Solemnity, *Iſa.* 33. 20. *And a mighty ce ſhall be ſounded forth from the Holy untain, from the Lord of Hoſts, and thoſe hear it, ſhall live, and the dead Bones in Valleys ſhall be enliven'd, and the joy of day ſhall be greater than the joy of the arveſt.*

Now how and in what manner theſe ngs will be brought to paſs, is a great ſpute among many, that are yet ſeeking the carnal wiſdom to conceive and com-ehend ſpiritual things, and ſo they come be ſcatter'd and divided in their imagi-ations: And therefore, in the mean time, oſe that are become willing to ſit down in ietneſs, in the Light of Chriſt Jeſus, that weth every running-out of the mind, y come to feel the pure Fear of God to

be

be planted in their Hearts; ſo that dare not think their own Thoughts, ſpeak their own Words. And here beginning of the true wiſdom, by wiſdom it is given unto them to ſtand thoſe things which they could find out in all the time of their Travel Pains in the fallen Wiſdom.

And whilſt they were hearkening the different Voices of men, they could have a Certainty: But now him by whom God ſpeaketh, who is feſt within them, whom their Ear is ned unto within; they come to know tainly that which they know, through Teſtimony of the Holy Spirit, who alone able to reveal (unto thoſe that fear the Myſteries of God's Kingdom; and ſhuts them up from the *Wiſe* and *Prudent* this world.

And therefore you that deſire to an underſtanding of theſe things, down from your high builded Towers Knowledge and Comprehenſion, and down in that pure Light, that brings Death upon the earthly wiſdom, and come as Fools, that you may be wiſe and that wiſdom that is ſo received, lead to know the Number of the *Beaſt*, which the whole world, with all their *Academical Wiſdom*, and all the Sects, with

their

Inventions, are Strangers unto at this and are carrying about with them his me, and the number of it, or his Mark, which they are accepted among men, yet do not know what it is: But when come to be wiſe enough to know it, honeſt enough to forſake it, then they ll ſee, that the Friendſhip of this world es to be broken, and the Enmity to k againſt the Holy Seed; and the ſeed es to ariſe and bruiſe the Head of the nity, and to nail it faſt to a Croſs till dye, and then comes Freedom, then there War no more, then there is Peace on th, and nothing but Good-will towards men; yea, to Enemies: Then anguiſh ſorrow flieth away, and the perfect ve of God caſts out Fear, and there is ath no more; but that which is over- me by Immortality. Bleſſed and happy all they that come to know that ſtate, bleſſed are they that believe and waits enjoy it; and bleſſed is that Hope which ads thereunto.

Now, as concerning the Chiefeſt Matter of is Treatiſe (to wit) *Concerning the Reign of Devil among Men*, there is yet one thing orthy to be conſidered, of which there is made mention in the Scriptures of Truth, in which it appears, That in the beginning and ſetting up of the Reign of Chriſt, and that

that the everlasting Gospel was preach
and that many Thousands had believed
obeyed it, so that they came to be Wit
ses of the Kingdom of Christ; and that
Devil was cast out, dis-throned, and put
der their Feet; and some were made Pri
and Kings to God. I say, after all th
things aforesaid, there came an Apost
from the Faith, by which all these thi
afore-mentioned were brought forth;
of that Apostacy *Paul* propheſied to
Theſſalonians, and *John* by the Spirit s
how that the Devil should get a great
minion over Men, by many changea
means and ways executing his Power,
Dragon; then as a strange Beast *with se*
Heads and ten Horns; at another time,
little *Beast with two Horns*; then with
Image; and then with a *Whore*, *&c.* A
that the Almighty God has set and appoi
ted a time, a certain time; to this drea
ful, dark, changeable Government, and h
given *John* to know, that it should last a
continue but *One thousand two hundred a*
threescore days or years. And this is a s
time, and hath its beginning and its en
ing; but the Kingdom of Christ, and al
his Priesthood, are both after the power
an endless Life.

Now,

Now, ſeeing that this laſt Power which
e Devil has gotten, is but to continue his
ointed time, Why ſhould any be his
end ſo far, as to ſay, that it muſt conti-
e alwaies, and that it muſt never come
n end; and that People no ways can
Freedom from under his Tyrannical
er? Certainly theſe Men, that plead
ſtrongly for his continual Reign and
er, have more Reaſon and Underſtan-
g than they uſe: As for inſtance, Sup-
e that one had hired a Houſe or Farm
nother for ſeveral years, and the years
g come to an end, that man to whom
Houſe or Farm belongeth, has a deſire
live in it himſelf. And the Inn-dwel-
not being willing, and they both ſhould
ne to one of theſe Sin-pleaders, to hear
judgment and determination: I believe
would ſoon ſay to the In-dweller, thou
ſt depart; the other is the Landlord,
thou haſt had thy full time, and he now
ring to have his Houſe, he muſt have
and eſpecially if the In-dweller was come
o the Houſe as a Thief in a dark night,
had kept it by Violence, and had
ught no profit to the Landlord at all.
d this is properly the Cauſe between
od and this Prince of *Darkneſs*, for he has
ſſeſſed the Inheritance of God, and ruled
er it; not to the advantage of the Lord,

but

but to his diſadvantage and diſhonour: A
yet theſe men will not do ſo much righ
God, as they will do to their Neighb
But on the contrary, they ſay, That
Uſurper or Thief, that has ſtolen away
Hearts of Men from their Creator,
ſit there as long as there is a Man
the Earth, and not any man redeem
Oh! bluſh for ſhame, ye Hypocrites,
you make a difference between Good
Evil among Men, and will you not ju
for God? Come, take your Books
your hands, and read the number of
years, it is called 1260 days; reckon a
the reckoning of the Ancients, 30 days
a Month, and ſee whether that does
make out 42 Months, and ſee whether
Months does not make a Time, Times,
half a Time; and ſee what things are or
red to be in thoſe different Times; and
whether you can find out the beginning
thoſe Times, that ſo you may find the
of them; for all thoſe that had their
fidence in the Number of the year 1666,
now confounded, aſhamed, and their H
is fruſtrated. And now it is high time
wait upon the Lord, to get an Und
ſtanding and Knowledge which makes
aſhamed.

Now, the first thing to be considered, the opening of this thing is: That the first appearance of this Man-Child, that was born in Heaven by a Woman, that was cloathed with the Son; and had her feet upon the Moon, and was Crowned with the Stars. The first I say, that appeared against this Child, was a great red *Dragon*: Mark, this was no *Substitute*, under the Devil, but was the Devil himself; tho' he appeared in Heaven, as you may see Rev. 12. 13. and he it is, that has given Power to all those that have persecuted this Woman, or her Seed; but as long as he was in Heaven, he was no perfect Persecutor; where he had no Power, but only to be an Accuser of the Brethren, and therein he vexed himself night and day: But by this it is evident, that there was a Power over him, to which he accused them, and how long they could not sing; but when he was cast out with his Angels, then they sung: Now is Salvation come, and Power, and the Kingdom of our God, and the Power of his Christ; for the Accuser of our Brethren, that accused them day and night before our God, is cast down, *&c.* But then wo unto them that dwell on Earth, where the Devil got his Power, that is in the Earthly Ground; there he Rules with great Wrath, Anger and Fury, and In-

dignation, Perſecuting the Woman, and the leaſt appearance of her Seed; and becauſe he cannot do harm enough of himſelf, he goes and makes him a *Subſtitute*, to wit, a *Beaſt* with *Seven Heads, and Ten Horns*, Mark, juſt the Number of his own Heads and Horns, only he came out of the Sea, and this out of the Sea or Waters, of which Waters you may read in *Revel.* 15. 17. *They are Peoples, Tongues, Languages, and Nations*; and out of them came this ſtrange *Beaſt*, which the Devil counted worthy to have his perfect Power, becauſe he knew that he would do his work for him to purpoſe; and he received his Power for the ſpace of Forty Two Months: And his firſt Work was, to Perſecute the Saints: Secondly, to ſet up the Worſhip of the Devil: Thirdly, to bring the dread of this ſeven Headed *Beaſt* over the whole Earth: Fourthly, to Blaſpheme the Name of God and his Tabernacle, and them that dwell therein: And fifthly, to make People believe, that there is no overcoming of his Power: And theſe Works are ſpread, and carried on by three unclean Spirits which came forth out of the Mouth of the *Dragon, Beaſt, and Falſe Prophet, over all Kindreds, Nations, Tongues and People, and there was none able to reſiſt them, except thoſe whoſe Names were written in the Book of the Li-*

of the Lamb. And as concerning them, because they would not receive the *Mark of the Beast in their Fore-head, or Right hand,* they must be Banished, and must not have Liberty to Buy or Sell; and those that would Worship nothing but a Living Substance, and not an Image, though it was alive; those must be killed, and when that Sort was all killed and banished; and the whole World being brought, sometimes to Worship the *Dragon*, sometimes to Worship the *Beast*, that had so many *Heads* and *Horns* as the *Dragon* himself; and then to Worship a little *Beast* with two *Horns*, that came out of the Earth; and then to Worship the Image of the old seven Headed *Beast:* When I say, that all things upon the whole Earth were thus disposed, then was it as the Devil would have it; for now had every one subjected himself unto his Power, and received that Name or Mark, or the Number of the Substitute, and admired his great Power; and set him up as the chiefest among Men, whom none could overcome, except some few, that had the Word of God it self (for the other had the Scripture) and durst seal their Testimony against the *Dragon* and *False Prophet* with their Blood; and because these were but a few, and were soon killed; they being dead, there was a

Joyful and Merry World; the Devil was well pleaſed, and they did ſend their Gifts to one another abundantly; and thoſe that had been moſt buſie, and ſerviceable to kill the Witneſſes (that dared to ſpeak of another Kingdom or Dominion, beſides that of the *Dragon* and *Beaſt*) they had the greateſt Gifts. And in thoſe days there was no prophecying, but in Sack-cloth, and that did not continue long neither, but the Prophets were killed, and being dead, their dead Bodies were kept above the Earth, and were more eſteemed of than their living Teſtimony was, for that plagued all the Worſhippers of the *Beaſt*.

So in ſuch a time have the Nations been ſo long, that they are ſo us'd to the Power and Reign of the Devil, that they plead for it, as if he had an undoubted Right thereunto: And if the Devil might ſpeak himſelf, he would not deſire of the World to rule any longer than the World alloweth him; and they have forgot, that it is but to continue forty two Months, whilſt the Man-child was caught up unto God, and whilſt his Mother was in the wilderneſs; and alſo, that it was to be expected, that both ſhould appear again in their appointed time.

But whilſt it was thus with the World (viz.) *That the true Church was not to be found upon Earth, but was fled away, as upon*

Eagle's

Eagle's Wings; and that he, that ought to rule over all, was caught up into Heaven; and that the Devil was in his place, the old Serpent ruling, and giving his Power to whom he pleased, to a great Beast, or little Beast, or to a Whore, or to any thing like him. And whilst Great and Small, High and Low, Bond and Free, did wonder at his Power, and were ready to worship any one that had his Power, let those whose Eyes are open, but consider in what a lamentable state the miserable World then was, and whether that Abomination, that made the World desolate of God and all good Order, was not then set up in the Holy Place, where it ought not: And was the World without a Religion, or without a Profession of God and Christ in those days? No: they bore a Profession of Christ that is unchangeable, in all their changeable ways; and this was a time of Gladness to many: And they had many sorts of Religions, and when they came to be weary with one, the Devil furnished them with another. And when they had been exercised a long time in the aforesaid Worships of the Dragon, the Seven-headed Beast, the little Beast, and of the Living Image, then there came forth yet a deeper Mystery of Iniquity than before, the Mother of all these Abominations; she shewed her self not as a despised

Whore, but as a Queen deck'd with Scarlet, Purple, and Precious-Stones; and that very Beaſt, which none could overcome, but the whole World had wondred after it, he himſelf muſt be under her command, and muſt carry her up and down upon the Waters, which are Peoples, Lands, Tongues, and Languages. And this Whore hath another deſign upon the poor blind World: (Mark) She comes with a Preparation to make all drunk, that they might not make uſe of their Senſes, to bethink themſelves where they were; and that they might not have any ſuſpition againſt any thing, ſhe furniſhes her ſelf with a Golden Cup, which there was none that had any thing againſt it, but every one could well receive it; and this was but to deceive them; for any Potſherd of the Dunghill had been good enough (yea, a Hog's Trough had been too good) to drink that out of which ſhe had to give them. But ſhe muſt give her drink to Kings and Princes, and Nobles and Captains, and Merchants, and to all ſorts of men; ſo ſhe proffer'd them her Cup, and they have all drank: But what have they drank? Her Whoredoms, Fornications, and all Abominations of the Earth. How much? Till they were drunk. What did they then? They committed Fornication with her; they were drunk of Abominations,

ns, and the Whore was drunk of the Blood of the Saints and Witneſſes of Jeſus; and yet the Name of Jeſus was ſtill profeſſed upon Earth; that was not perſecuted, but thoſe were perſecuted that witneſſed, Jeſus himſelf, that takes away ſin, which were perſecuted: For, ſhe being the Mother of Whores, and having nothing to offer to her Cuſtomers but Abominations, ſhe could not endure to hear, That Sin, which is an Abomination to the Lord, ſhould be taken away, and that men ſhould live without Sin, and be perfect; for, if ſo, then ſhe muſt be Childleſs, and as a *Widow*, and muſt loſe her high place on the Top of the Beaſt, and then they would not be ſo drunk of her Cup, and that would not tend to her advantage; therefore if they came to be witneſſes of Jeſus himſelf, he drank the Blood of ſuch; but if they would be content to drink her Cup, and ſo would pleaſe themſelves with good and precious words, and in the mean time drink of her Abominations, then they might live and flouriſh as long as ſhe flouriſhed.

But alas! what do you think, that read with Underſtanding, was the ſtate of the World in thoſe days? Was it not high time that Plagues, Indignation and Vengeance ſhould be pour'd out upon this Bloody Whore, and upon the Seat of the

Beaſt upon which ſhe did ride, and upon the whole Earth, which had committed Fornication with her? Is it not high time that the Carpenters ſhould come, *Zach.* 1. 20. to cut off theſe Horns? For at that time the Power of Darkneſs was ſpread over all, and the will of the Devil was done, and his One Thouſand Two Hundred and Sixty Years were proſperous to his Kingdom, and he did what he pleaſed; and if any ſpoke againſt him, and againſt his Kingdom, he would have them kill'd, and then his Whore would drink the Blood of ſuch; and there were none left, neither great nor ſmall, neither bond nor free, high or low, neither young nor old, but they had ſubmitted themſelves all of them, and ſaid, *Who is like him? None are able to overcome him: It is impoſſible to be made free from under his power: He muſt reign as long as we live: It is poſſible for us* (cry they) *to overcome Princes, Kingdoms, and Armies; and therefore we go out and fight valiantly, and many times we get Victory, and become Conquerors, but to overcome Sin, which the Devil has ſet up in us, that is impoſſible, and therefore it is in vain to trouble our ſelves about it, and we will not do any thing concerning it, ſeeing we have drank in a Faith, that it is impoſſible to perform or accompliſh it.*

And thus has the whole World been bewitched,

upon witched, in the time when the Devil
nitted reign'd: And will he and his Servants make
time us believe, that it must continue so always?
Zach though never any other time was given
that him, but such as was limitted; and in the
prea nd of that time we understand there is a
wa reat Alteration to come to pass; to-wit,
dre hat the *Church, the true Woman, must come*
o hi *out of the Wilderness again; the Man-Child*
an *must come down again, and appear upon Earth,*
t hi *and rule the Nations with a Rod of Iron, and*
an *the Whore must be judged; that Sorrow, Death*
d o *and Famine must come upon her in one day; and*
the *that ten Kings should agree together, to burn her*
hig *flesh with Fire; and that the Smoak of her*
the *torments should ascend to Heaven; and then must*
an *the Dragon, the Beast, and false Prophet, that had*
le t *still preach'd Peace, tho' it was so, as abovesaid,*
fr *they must all be taken, whilst they are yet alive*
lon *in this Work and in their Power, and be cast in-*
) t *to the Lake of the Wrath of God, which burneth*
ies *for ever; and these Princes, and Captains, and*
and *Merchants, and Inhabitants of the Earth must*
un *wail and lament because of this great Alteration.*
hat And therefore, seeing that such a time is
fore awfully to be expected, in which the De-
nd vil, the old Serpent, may be thrust out of
ing his dominion; and that then the time of
ble joy and Rejoicing will be for the Upright,
it is worth the spending of our Labour and
e- Time, to find out that time, that so it may
d, not

not come over us, and we ſee it not, no know it not, and ſo let it paſs by, as the *Jews* did, and ſo doting and waiting for it as a thing which is yet to come, as they do at this day; when almoſt two thouſand years are paſt, ſince the thing is come to paſs.

Now, you know the *Jews* had a Prophet which told them the time when the *Meſſiah* ſhould come; aforehand, to wit, *Daniel*, as you may ſee, *Dan.* 9. 24, *&c.* where he told them, That it was ſeventy weeks that were determin'd upon the People and upon the City, and that the Holy One ſhould be Anointed. Now, this was not ſuch a great Myſtery to them; they knew it was common to reckon a day for a year among the Prophets; ſo that that time was but four hundred fourſcore and ten years, that the Viſions ſhould be ſeal'd, and the daily Sacrifice taken away, the City be made deſolate, and the Anointing of the Holy One and the *Meſſiah* be ſlain for the Sins of the People: And ſince the time that the Command was gone forth to build *Jeruſalem* again, in which time the ſeventy weeks had their beginning; it is above two thouſand years ago, the City is ſince builded again, and alſo made again deſolate, and the daily Sacrifice taken away, and the Prince of the People, that then came (*viz.*) *Titus Veſpaſianus* the *Roman*, has deſtroy'd the San-

tuary, and the deſtruction of it was
an overflowing to the end of the War;
yet all theſe things cannot convince
, nor make them believe, that the
ſiah is come, or that it was he, whom
r Fore-fathers have killed as a Blaſphe-
.

Now, that we, after ſuch clear Prophe-
of the ſetting up of the Kingdom of
riſt, and diſ-throning of the Devil, Sin,
Antichriſt, ſhould not come to be ſur-
'd with the ſame Blindneſs and Hard-
of Heart; let us have a ſtrict obſerva-
of the Times, that we may not fight
inſt the appearance of Truth, and put it
away from us, and ſay, The days are
come yet, in which the pouring out of
Spirit can be witneſſed; and that the
owledge of God muſt cover the Earth,
the *Waters* cover the *Sea*; and that the
ſpel muſt be preached again unto thoſe
t dwell upon the Earth, and that the
mb and his Saints muſt have the Victory
r the Dragon and his Angels: For,
as put the day ſo far from them, are
e and the ſame Error with the Jews, and
not underſtand the Times better than
y do; and ſo are perſecuting the true
earance of that, which they ſeem to
ect, and to pray for (as the Jews did)
uſe it does not appear in their way, to

an-

anſwer their carnal expectations, that d
ſpiſe the day of ſmall things: But fr
ſuch are the Myſteries of the Kingdom h
up, and are revealed unto thoſe that f
the Lord.

Now, to underſtand theſe things, let e
ry one come to read the Propheſies i
meaſure of that Spirit, by which they w
given forth, and that ſame opens the P
phecies, and without it every one und
ſtands only according to his own Fancy
private Judgment. The Apoſtle ſaid, *T*
ſhould come an Apoſtacy from the Faith; t
is, from the true Chriſtian Faith. No
when was that? And who are they that
thus Apoſtatiz'd, or fallen away? Ask
Pope, and the whole *Roman Catholick Chur*
and they will tell you, That the Prophe
points at *Martin Luther*, *Zuinglius*, *Æcol*
padius, *Calvinus*, *Menno Simonis*, and ot
Hereticks, that have rent many Nations fr
the true Apoſtolick Faith, and the anci
Chriſtian Church, the infallible Foundati
and Pillar of Truth, *&c.*

Ask the *Biſhops* of *England*, and the *Pr*
byters in *Scotland*, the Pfarherren or *Paſt*
in *Denmark* or *Swedeland*, and *Predicants*
the *Low-Countries*, and they will tell yo
That this Prophecy ſignifieth the gene
Apoſtacy from the Apoſtolick Faith a
Order in the Church of Chriſt, to t
Pop

and Popiſh Exerciſes, and Inſtitutions all *Chriſtendom*. Again, ask them, ich among themſelves continue as yet e true Apoſtolical Faith and Religion? n the *Lutheran Paſtors* will ſay, That are ; and therefore cry they, Join with us. ſay the *Biſhops* in *England*, we will e, that the Apoſtolical Church had ps, and that the Apoſtle ſaid, He that res the Office of a *Biſhop*, he deſires a d Work, and therefore We are they are the true Church according to the Inſtitution. Then ſays the *Presbyterians Dutch Predicants*, The *Biſhops* in the itive Churches were not ſuch as you but ſuch as we are, whoſe care was over Flock, and did teach and rule in Eccle- ical Matters, but not in Councils and liaments, as you do ; therefore you are n from the Primitive ſtate. And now ſt what ſays *Truth* of theſe, and all rs, who deny that Faith which purifies Heart, and can cleanſe the Conſcience m Sin, and can give Victory over the rld? This was the Faith which *Paul* ched, that was nigh in the Heart; and refore all thoſe that ſay, that the Heart a true Believer cannot be made clean, nor he can come to live without Sin, nor to a purified Conſcience ; and all thoſe denies the Word of Faith in the Heart,

and

and Christ to be the Rule, and set up a
ther Rule, and another Faith, and ano
Foundation for it, than the Apostle set
all such are fallen from the Faith, and
not Apostolick, but Anti-Christian;
when the Man of Sin comes to be reve
they will come to be revealed with him,
fall with him, and with *Babylon* the
ther of them all; and great will be their
in that day.

There is yet another Propheſie of Chr
when he ſaid, *When you ſee the Abomi
tion of Deſolation ſtanding in the Holy Pl
where it ought not; then let not him tha
in* Judea *flee upon the Mountains; nor he
is in the Field, go back to fetch his Cloath
And he that is on the Houſe top, come
to take any thing out of his Houſe,*
Mat. 24. 15. and ſaid he further, *ver* 23,
*Then if any Man ſhall ſay unto you, Lo
is Chriſt, or there, believe him not,*
ſignifying plainly, that when the abomi
tion of deſolation ſhould be ſet up,
the People would notwithſtanding not w
divers ſorts of Teachers of the Name
Chriſt. What were they made deſol
of by the ſetting up of this abominati
ſeeing they were not deſolate of a p
feſſion of Chriſt in divers manners? T
were deſolate of the Power and Preſenc
God in all their Holy Places, (as they ca
them

) where this abomination was set up;
as Christ said to the *Jews*, when they
made the House of Prayer to be a Den
Thieves; then said he, *your House is*
unto you desolate. Mark, it was not then
olate of People, of Congregations, of
ligions and Worships; but it was deso-
of the Presence of God; for that was
to be found there. So that abomina-
n, which makes People desolate of the
wer of God, by which they should have
wer over their Sin and Lusts; and which
ke the Ministers and Teachers desolate
the Spirit of God, by which they should
ve been led to Preach the Gospel; this
omination has been set up a long time,
d made the People and Nations as a
ilderness; and this has been since that
ne, that the Christian Religion has been
rried on and maintained by the Traditions
Men; *Then came the Poyson to be poured*
into the Church, and thereby it is come
be so swell'd and big, that it can com-
ehend in it the tyrannical and perse-
ting Princes, proud and rebellious Bishops,
icked Man-slayers and Murderers, unclean,
nton and drunken People; they have all
om enough in it: And since that time it
counted Heresie, that any should make
profession of being purified and clean-
; and from that time it may be reckoned,

koned, that the abomination of desolation has been set up: And therefore let us consider how long it is yet to stand before the Devil come to be cast out, and the Temple of God be cleansed, and the filth of Abomination be burn'd up, that the God of Heaven may again delight in his Sanctuary, and that the Earth may not for ever be empty of his presence, but that he may be found of those that seek him, and be heard of them that are mourning after him.

Now *John* saith, that this time of Desolation was to continue a Time, Times and half a Time, that is three Years and a half, or three times Twelve Months and Six Months, that is, Forty Two Months or One Thousand Two Hundred and Sixty Days; which times are agreeing together in one, and do perfectly fulfil the time of the Restoration of the Church and of the coming down of the Righteous Judge, whose right it is to Rule over Men; for to him are the *Gentiles* given for an Inheritance, and the ends of the Earth for a possession: And that time doth also perfectly fulfil the time of the Power of the Beast; for these times do all agree together, and as they had their beginning about one and the same time, they must also have their end shortly after

another, becauſe they are like one ther.

Now to find out the end of thoſe times, beginning muſt be firſt known; now daily Sacrifice was taken away long be- the abomination, that made the Earth ſolate, was ſet up; but from that time, both ſhould be fulfilled, ſaid the An- to *Daniel*, ſhould there be One Thou- Two Hundred Ninty Days, that is irty more than *John* writes of: Now abomination of deſolation was not ſet in the time of Chriſt; for ſaid he, *When ſhall ſee it ſet up, &c.* ſpeaking as of a ng that was not yet come to paſs; and Apoſtle ſaid, *There ſhall come an Apo- from the Faith*; that ſhews, that it s not yet come, neither did it come till eral Hundreds of Years after; for the true riſtians ſuffered many cruel and grievous aths for the Chriſtian Faith; ſo that they not fall away, but endured to the end, were ſaved, and ſo long the Earth was t deſolate: But when that Faith was ſt, which did ſupport in Sufferings, and t the *Chriſtian Religion* (which was the oly Place) came to be corrupted by Pride, ovetouſneſs, Perſecution and Worldly eaſures, Eaſe, and the Delights and Ho- urs of this World; then the abomina- n was ſet up, that made the Earth de-

ſolate: And reckon from that time one Tho
ſand two Hundred Sixty Years, and add t
it theſe Thirty Years, of which the Ange
ſpoke to *Daniel*, *Dan.* 12. 11. and ſee wh
ther we be not about the Forty Five Year
of which there is made mention in the 12t
verſe, where the Angel having ſpoken o
the one Thouſand two Hundred Ninty Year
adds, *Bleſſed is he that waiteth, and come
to the Thouſand Three Hundred and Thir
Five Days:* Signifying plainly, that the
muſt be a time of patience and waiti
for the Bleſſed Reſtauration, which w
promiſed; and that that time of waiti
ſhould continue from the One Thouſand tw
Hundred Ninty, till One Thouſand Thr
Hundred Thirty Five, which are Fort
Five Days or Years; and then they a
Bleſſed that come thereunto. So he th
hath Wiſdom let him reckon: But th
reckoning is not comprehended in Arit
matick, or the Art of reckoning; neithe
can it be conceiv'd by the Wiſdom of th
World: But ſuch as have the Wiſdom
which cometh from God, they ſhall under
ſtand; and it is to ſuch I write; for,
have learn'd to cover the Pearls before th
Swine, and to with-hold the Children
Bread from the Dogs.

And by what is here ſaid, it ſufficient-
y appears; Firſt, That this Intruder or
lſurper, call'd the *Devil*, *Satan*, *Dragon*,
r *Anti-Chriſt*, has no right to Rule and
Reign over Minkind, all the days of their
ife. Secondly, That his Kingdom is a
imited Kingdom, and was not to conti-
ne for ever. Thirdly, That the limits
f it has been reveal'd to ſeveral of the
rvants of God. Fourthly, That the ap-
inted time of his Governments is nigh
me to an end. Fifthly, That there is a
leſſed Day and Time to be expected after
e end of his Reign. And Sixthly, That
one can come to enjoy that Bleſſed Time
d Bleſſedneſs, nor ſing the Song of Joy
d Deliverance, but thoſe that patiently
it upon the Lord in the days of Tribu-
ion; and have that Hope to ſee the
lvation, which cometh out of *Sion*.

And therefore for Concluſion, I ſhall
this, That all thoſe that feel them-
ves in Bondage under this Prince of
rkneſs, in what manner ſoever it be,
are not willing to remain ſo always;
ieve but in him that ſheweth you your
ndage, and waite in his pure Light in
r own Conſciences, which diſcovers
rkneſs, and the Prince of it; and then

you will feel a Hope to ſpring up in you, that you may be deliver'd, as I my ſelf have felt: And this Hope will lead to a daily Waſhing and Purifying, and to a daily Crucifying and Mortifying of thy Earthly Members: And as this hope comes to work in thee, it will bring thee to an Experience of being deliiver'd in ſome particular things, and that will ſtrengthen thy Hope of being deliver'd from more; and ſo, at laſt a Faith will ariſe in thee, perfectly and thorowly to be made free from ſin: And when thou art made partaker of this Faith, then the greateſt and ſtrongeſt Bond of the Devil is broken; for, through the Unbelief of it he keeps his Kingdom in Man and Woman: And when this evil Root of Unbelief is taken away, then his Kingdom comes ſoon to an end, and the Government of Truth comes to be ſet up in thee; and ſo there comes a Change to be wrought in thee, both inwardly and outwardly; and ſo come his Kingdom, who is the Intruder or Uſurper, to be leſſen'd, firſt, in thy ſelf, and then thou comeſt to ſee that Change in another; and ſo it goeth forward, from one to ten, and from ten to a thouſand, and ſo forth, more and more, until the Inheritance of the wicked comes to be wholly

1 Joh. 3. 3.

laid waſte, till Truth and Righteouſneſs, and the Reign and Government of Chriſt Jeſus our Lord comes to be ſet up in the Earth, which my Soul longs and travels for; and ſo, I know, it is with many more, for whoſe ſake this is written; and as a Teſtimony againſt that proud and preſumptious Generation of Hypocrites, of what Sort or Name, or in what Nation or Kingdom ſoever they may be, who not only have Subjected themſelves unto this Prince of Darkneſs, and unto the Power of him who is called the *Devil* and *Satan*; but alſo pretend, that all Mankind muſt do ſo, and continue ſo all their days, and that there is no remedy nor help againſt it; and ſo deny the Power of God, and lead the People to truſt in a Lye: But the Day of the Power of God is come, and the Refuge of Lyes is ſwept away; and the Deliverance and Victory of the Lamb is known unto many; to whom, and to the Everlaſting God, by the Operation of the Holy Spirit in the Hearts of the Redeemed be ſung Everlaſting Praiſes, Thankſgiving, Renown, Honour and Glory, and Dominion for ever.

Postscript.

THere comes something further up in my Heart concerning this matter, which I think good to communicate unto you.

There are hardly any ignorant, how commonly it is said, That we cannot live without sin; and that we cannot be made free from it, as long as we live in this World; even as if our Sin and our Life were so knit together, that they cannot be separated from one another; but that they must end together, and not the one before the other. Now all those that believe there is a God, they also believe, that he is the Fountain of Life, and gives Life unto all that Lives: And all that believes that there is a Devil, they also believe, that he is the Author and Original of sin; as Christ said, *When he speaks a Lye, he speaks of his own; for he is a Lyar, and a Father of Lyes, Joh.* 8. 44. and so he is of all other wickedness:

edneſs: Now he gives life to no man; for that comes of God; and he having made them live, then comes the Devil, and betrays them unto ſin: And now are Men and Women become ſuch Fools, that they ſeek to bind together inſeparably that which is of God, with that which is of the Devil; and that is a great fooliſhneſs: For, What Fellowſhip has Chriſt with *Belial*, or Light with Darkneſs? So alſo the Life of Men (ſimply conſider'd in it ſelf) has no Fellowſhip with ſin; for they come forth of two different Originals; and he, who is the Original of Life, is ſtronger than he, who is the Original of ſin: And tho' he has brought in ſin, and has corrupted nature (which firſt was pure) by ſin; and men, in that corrupt nature, do abuſe their Life, which they have from God, to his diſhonour, and to their own perdition; yet that Life is not ſo joyn'd unto ſin, that they are inſeparable: For, tho' it be true, that men cannot ſin, if they live not; yet it is true to ſay, That if men ſin not, then they cannot live; for the life that ſome lived, they lived by the Faith of the Son of God, *Gal.* 2. 20. and that is in dominion over Sin, and over the Devil the Author of it.

There is another common Poſition, *That we muſt live in ſin ſo long as we do carry about with us this Body of Sin and Death*; meaning

ing this Substantial or Corporal Body; l ledging the words of Paul, *Rom.* 7. 24.

Now this is also a blind and foolish Po sition, as if the fault of all sins which the commit, were in the Body, or the Mem bers of it; whereas on the contrary th Body (simply in it self) is not guilty o that which through the Body is done, i being altogether passive, having no will the Members; but they are as Instrument that are order'd or dispos'd of according t the Laws of God, or of the Devil; the on or the other being set up to rule in the Wi and Mind of the Creature; and the Mem bers have no power to do, or leave undon any thing, but as they receive it by th Will or Understanding.

Also there is no Member of the Bod but is made to serve the Lord, and is als made fit for it; and they are as ready an willing to do, and to fulfil the Will of God as to fulfil the Will of the Devil; yea, and they are more properly in their right place and service, and have more joy and freedom in it, than in the service of the Devil; for the service of the Devil is but Bondage; to which the Creature is led cap tive by a Lye, as is afore said, and those that call the Corporal Bodies the Bodies of Sin and Death, they please the Devil well enough; for he well knows that as long

long as they ſo believe, his Birth and Seed will remain in them without hinderance, when the Eyes of Men are led out to ſuſpect their own Bodies, as being the cauſe of all Sin and Evil which they commit; which Bodies are more fit to ſerve God; but are capable to be given up by the Will and Affection to ſerve either God, or the Devil; as is manifeſt by the words of *Paul*, Rom. 6. 19. *As ye have yielded your ſelves Servants to Uncleanneſs, and to Iniquity, unto Iniquity; even ſo now yield your Members Servants to Righteouſneſs unto Holineſs*; Now here every one may ſee, that the ſame Members, that before were given up to ſerve Unrighteouſneſs, muſt now be given up to ſerve Righteouſneſs [Mark] they had them ſtill, they did not ſay, we would we were delivered from theſe Members and Bodies (that were uſed to commit Sin) that ſo we might come to be made free: But the Apoſtle ſaid plainly, *That they were free from Sin, and were become Servants unto Righteouſneſs*, and that therefore they ſhould give up their Members to the ſervice of him that had made them free, as formerly they uſed to do to *him* that had brought them into *bondage*. And *theſe* People that ſo complain *againſt* their own Bodies, calling them the old Man, the Body of Sin and Death, and of Corruption; How will they underſtand the Apoſtle, where he ſays, *Mortify your Members which are*

upon

upon the Earth? What, will they Mortify the Hands and Feet, and pull out their Eyes, and cut out their Tongues? I suppose not. But how will they fulfil the words of the Apostle, except they find out another Body of Sin, and the Members of it, which ought to be crucified with the daily Cross? But the Apostle hath named the Members of that Body, which must be Mortified, *Col.* 3. 5. to wit, *Fornication, Uncleanness, Inordinate Affection, Evil Concupiscence and Covetousness, which is Idolatry*, ver. 8. *Anger, Wrath, Malice, Blasphemy, filthy Communication out of your Mouth, and lying one to another*, &c. these are the Members, that make up that Body which is called the Body of the Sin of the Flesh, *Col.* 2. 11. and this is a sort of Flesh which God has not made; for that which he hath made, that is good, and it is for himself, and not for sin, 1 *Cor.* 6. 13. and tho' the Devil hath his seat in the Heart, commanding the Members of the Body to do his will; yet the same Members could serve to do the Will of God, if the Devil were cast out, and Truth and Righteousness were set up in the Heart; and then these Sin-pleaders would come to see, that the fault was not in their Bodies, but in their corrupt Hearts, and that there is another Body to to be put off, before thy can come to do the Will of God, and not the Coporal

Body,

Body, which God has Created to ſerve him.

And beſides that, theſe People ſhew themſelves to have but little love to God; that all his kindneſs and manifold Mercies cannot draw them to ſerve him, but on the contrary they will ſerve his greateſt Enemy, as long as they have Members to ſerve him withal, uſing thoſe Members which God has given them, againſt him and his ordering; and if he will not permit it ſo to be, he muſt take away thoſe Members again; even as there was no other remedy to put an end to ſin; that is as much as to ſay, If the Lord will not have him to Swear, to Lye, or to ſpeak evil; he muſt make them Dumb, and if he will not have them to do bad Works, he muſt take them Lame; and if he will take away their Life from them, then they will leave off ſinning, but not ſooner: Yea, they cannot endure to hear of putting off of Sin ſooner; that (ſay they) *is the Grand Error of the Quakers*, to ſpeak of ceaſing to Sin, before we ceaſe to live.

Oh! Where is the Sence of the Love of God, that this People ſhould feel in their Hearts ſhed abroad to God, to conſtrain them unto Obedience? Alas! They are ſtrangers thereunto, and the Covenant with Hell and Death is ſo ſtrong, and the Unbelief is ſo rooted in them, that they think, this Covenant

nant cannot be broken: But bleſſed be the Lord, that Faith is now manifeſted, that overeth Victory, and breaketh this Covenant.

Another great Plea, which theſe Sinners bring, is this: If People can come to Perfection in this Life, then they have no need of Chriſt to be their Saviour; as if Salvation by Chriſt, and a perfect and pure Life were inconſiſtent with one another. You fools and blind, Know ye not that every good and perfect Gifts come from the Lord, and that none can come to Perfection, but by his Gift? And if God be the giver, is it not then by Grace? Where is then Works then? But theſe Pleaders for Sin are as great Strangers to the Salvation which is in Chriſt Jeſus, as they are to Perfection, otherwiſe they would ſee their Ignorance. When Chriſt ſaid to his Diſciples, *Be ye perfect, as your Father which is in Heaven is perfect*: That is as much as to ſay (according to the explanation of theſe People) There is your Command, when that is done, you have no need of me: and the Apoſtle ſpoke *Wiſdom among them that are perfect*, but not ſuch Wiſdom (or rather Fooliſhneſs) as this, to perſwade them, that they had no need of Chriſt to be their Saviour, becauſe they were come to Perfection; but on the contrary he ſaid, That he was

to all things (then he could be perfect) but not as of himself, but through Christ that enabled him; and those that come to a perfect state, they know that their Salvation is not of their Works, how good and pure soever they may be, but meerly by Grace through Jesus Christ, and that in respect of these three following Observations.

1. *First*, That it was the appearance of Christ Jesus, who is the Power of God, that has brought them off from their Sin and Imperfection; and that they have not left them off of themselves, but do own, that it is the Grace of God, as the *Apostle* did, *Tit.* 2. 11, 12. *For the Grace of God, that bringeth Salvation, hath appeared unto all men, teaching us, that denying Ungodliness and Worldly Lusts, we should live soberly, righteously, and godly in this present World.* So here you may see, that it is the appearance of the Grace of God that leads to Perfection, and this Perfection is not yet a perfect Salvation, for those that have it, may fall from it again, and so not be saved; but those that endure to the end shall be saved.

2. But secondly, It is Christ who is the Preserver and Keeper unto the end of those that trust in him; and the *Apostles* testifie, that those that were delivered from the Corruption of this World, must know him to be their Keeper, that had gathered them out

out of the World; and therefore said Jude in his Epistle, *ver.* 24. *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his Glory with exceeding joy, &c.* And *Peter* testifieth, 1 *Pet.* 1. 5. *You are kept by the Power of God through Faith unto Salvation, ready to be revealed in the last time.* And *Paul* testifies, *That the keeping is by Jesus Christ*, *Phil.* 4. So here you may see, that the bringing to the state of Perfection, and the keeping from falling from it again, is both the work of Christ; and yet this is not a perfect Salvation; for this does not put away the former Sins.

3. But thirdly, Whoever comes to perfect Salvation, he comes to know Christ to be an Offering for Sin, and to obtain Reconciliation with God, and forgiveness of his former sins: For all the holy Conversation and perfection of Life can be counted no more but his Duty, and therefore he cannot obtain remission of one of his former Sins; but those that confess their Sins, and forsake them, such comes to forgiveness by Jesus Christ, and comes to know his Blood cleansing them from all their former Sins; and so they come to perfect Salvation by Grace, not by Works, but by Faith, that works in the Love of God, unto Obedience, without which Faith is but dead,

dead, and makes no man ſaved, but thoſe that have this true Faith and Hope in them, *They purifie themſelves, as he is pure,* 1 *Joh.* 3. 3. and he that has not this Hope, does not purifie himſelf, neither does he believe that he can do it; and by this we know the true Believers from the falſe; and by this Sinners are made manifeſt that cannot ſtand in the Congregation of the Righteous, *Pſal.* 1. 5.

So now let all the *Pleaders for Sin* ſtop their Mouths for ever, and let the Devil ſtand for himſelf, and plead his own Cauſe; and henceforth do not deſpiſe and revile the Innocent (that are travelling and ſtriving after Perfection, with a Faith to obtain it) that they think to be ſaved by their own works; for we hope for no other *Salvation*, but that which is in and by Jeſus Chriſt the Eternal Son of God, who is the firſt-born of every Creature, that brings many Sons and Daughters unto Glory, but not by leaving them in their Sins, but his Name is Jeſus, and he *ſaves People from their ſins.*

S. C.

THE END.

THE END.